8

349 set on the rafters a similar chest with bones of
766 the old ancestor of the Odja suku. I was told
769 that this has been there for hundreds of years,
614 but then it was reckoned that it had been there
621 for at least seven generations. It too was
covered with ikat clothing. There was no drum
in this one. They said that when the ancestor
suku feast is held, hundreds of people gather
here and buffaloes are killed, as was true in
the other place. All around are many other stone
cist tombs, all graves of descendants of the big
342 Odja. There are some high houses here, but most
of them are lower in construction.

286 In Padjambu we saw many women spinning and
weaving. One girl was pressing cotton fluff on
a primitive wooden wringer arrangement in order
to flatten it before spinning. It looked just
like an old-fashioned clothes wringer. We saw
an old woman preparing the loom threads in the
first stage of ikat work. The white threads were
wrapped with fiber windings. We saw several ikat
sarongs, all of which were heavy and dull in
● [435] color. The kapitan said that I could buy one for
[181] fl. 150.00 and another for fl. 250.00. This
again shows the grasping character of these folk.

123 I forgot to say that the kapitan wants to go
to Larantuka with us. I refused to let him go
along. Also, at the Odja ancestral bone bundle
tower an old mother said we had to leave an offer-
ing. We left some cigarettes. Perhaps they
wanted money.

286 These ikat things are all over. I don't like
386 them very much, but they are genuine. The cotton
531 is grown locally and is pressed and spun. The
dyes are blue and black and are made from indigo
leaves. The ikat work is done with ties of fiber.
[438] Indeed, the only trade material used here is the
red dye they buy in the stores. They also weave
regular cloth, but the colors are always dull.
The designs are small and indecisive.

632 told me that his mother is from this area, and later I had her kampong pointed out (Lewoleda). It is the twin kampong of Watuwiti. As we passed every kampong the children came out in droves shouting greetings and then running after and hanging on the rear of the jeep, just as Vatter[1] described them almost twenty years ago. [178] Indeed, many things of his are still the same, but some are different, for example, Catholicism has finally destroyed the nubanara, nama, and the korke of Leloba.

346 797 583 438 At Wailolong we went off on a new side road to Leloba, and the road ended at the kampong, barred by a fence. As we were talking here, a priest, Krol, came up on his motorcycle and invited us to his hut. He is temporarily here because the church and pastorie in Riangkamië was burned two months ago. The people there caused the fire by burning the hills on the windward side, and the kampong elders voted to give a percentage of the bride prices for quite a long while in order that they might have the new church. This will be paid in elephant tusks, [435] which the mission will sell for cash to the Mohammedan traders (eight tusks of varying lengths will sell for about fl. 2000.00, and the priest knew the exact price). The Mohammedan traders will then resell the tusks to the people in Larantuka who need them to pay a bride price. They will probably sell them in the Tandjung Bunga (Cape Flores area).

797 197 177 The priest told how the Catholics work here. They try to keep as much of the old culture as possible. For example, he and others are learning all about the Solor language, which is the local language here, so that they can make prayers in it. They also make prayers in the 797 old style, as though praying to Lerawulan. They 177 use native songs with words in the native lan- 553 guage and in the native style, too. He, musical,

[1] [See bibliography, cat. 113--Analyst]

We

592 I heard that there were up to thirty or more
243 people in many of the houses. The complex arrangement of rice fields stretches out far below and here the people work with several
[231] buffaloes. The fields are irrigated but perhaps this is done merely by flooding. I must ask about this. All around here one can see
361 small kampongs in the distance, each with a holy
778 tree. One has a fine big one. They are mainly situated on rises and they are small, for example, Weol has only about thirty houses in it. The priest says that there are many of the stones in kampong Ruteng located about $1\frac{1}{2}$ km. outside of the town. I must see them.

124 The priest says that it is necessary to give
[273] the old men native tobacco and palm wine. The
[276] latter costs fifty sen per unit. I will try to
● [435] buy some. I hope to work in the kampong each day, and the guru will bring the table and chairs up. Some days we may work in the chapel. The guru is being taken off the payroll of the
[465] mission for one month and I will pay his salary, which is about fl. 75.00. I will give him about fl. 125. He must hire a coolie to do his garden
342 work which is pressing right now. The wooden
197 houses were introduced here by a priest. The guru seems O.K. He smells, like most of the
515 folk here, including the priests. Bathing is not done very much here.

582 I talked with him a bit and he says it is
614 possible to marry within the clan if the relationship between partners is distant enough. Clans are known as va'u. There are subclans, called panga, and one may marry within these in the same way, according to the guru. I must find out more about this and also get the kin system. We will start tomorrow.

526 In the afternoon we went to another place in the center of the town where they were playing football. A great crowd gathered, and despite

632 Then we went to Soa, which is a kepala mere
361 district, with the kepala mere at Brova. It is
●435 a complex of nearby kampongs set in a rich
433 plain. It is warm here, as it is in a valley.
Alfons says that this is the richest part of
Ngada, with plenty of agriculture and lots of
animals. (The lowest price of a horse here is
fl. 100.00 and for a buffalo fl. 80.00. The
[262] lowest price for a dog, which is eaten as a
great delicacy, is fl. 10.00. Prices go much
higher.

We had to go off the road on a path over
361 which no car had gone for many years. We went
224 to the church of Mommersteeg, but he was not in.
The kampong nearby was Masu, but there are lots
of others, making almost a metropolitan area.
All these people are Nageh, outlyers here in
Ngada territory. These are the ones that have
occasional big hunting rites, and they do a lot
[237] of hunting. I note many jaws here, especially
those of tusked wild pigs in addition to the
deer horns. The only time the people here get
515 water on their bodies is when it rains and once
514 a year when all the kampongs in turn have the
great deli feast, at which time men splash water
on the women and vice versa.

346 In the center of these kampongs one sees
769 mostly the real forked and uncapped peo, but
778 some have the ndaru, perhaps taken over from the
532 Ngada. The peo is set on a stone mound. There
are other stone mounds too. There are no watu
lewa, the long pillars of the Ngada, however.
There are sacred trees here too. The peo are
carved, and it was at Brova that I saw the fine
shell eyes set in a peo.

342 We walked around this kampong and a few
624 others. They had stone enclosures and the
532 houses of the mosi ndaru (but a different name
417 is used here, I think). They also have the
000 carved wooden slabs, and the ata deo too. Every-

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754 the way to Ndona. She has a second sight, and
756 uses stones to divine. She gets her cures
[787] from dreams. I asked whether she had familiars in dreams, but got no satisfactory reply. But now I can at least proceed with further queries regarding the bisa mari, having an actual case in mind. She can save a woman whose child dies inside her. She is a rather handsome old lady, well preserved, with piercing eyes. She looks clean (smells like disinfectant soap, as she just came from the hospital). I note that she, a doctor herself, went
[758] to the hospital. When I went to the hospital this morning, great crowds were waiting. They have all taken to it, but there is no hope of proper care, as there are so many patients and so few doctors.

438 There has been a small increase in the sale of merchandise in order to get cash to buy other items. It has not been a very great
● [435] change. The produce sold includes coconut, coconut oil (a few bottles, self made, sell at fl. 0.50), vegetables, bananas, betel leaves, and areca nuts. All are very small items. Coconut seems to be the main thing. All of this is sold in the town of Ende, if at all.

[443] With the money they obtain they buy oil, soap, salt, tobacco, and even a bit of meat and other food in the toko or warong. They also buy dry fish. The toko buys its supplies in Ende.

249 I asked about the cloth situation. This is
433 a poor case now as everyone is short and the distribution of cloth by the government has not been too effective. This is a remarkable case. For many years formerly the people here had discontinued planting cotton. Then, when the Japanese came, they started up again and have done so since. Each family plants a little. The yield is not so good, but it could be, the assistant says.

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436 sionally one sees a ten sen ketip.[1] The Japa-
727 nese took everything. They also probably melted down a lot of the coins. There is very
437 little barter here as they have so little merchandise as real surplus. If they need food badly, they may sell cloth in the mountains for some form of food.

493 No one has a car. No one has ever owned a car here. And no one can drive. Buses are
●[435] very little used. The fare to Ende is fl. 0.50.

423 The owner of all the land is the mosa laki
614 mere of the kampong. He is thus the tuan
622 tanah. Each family has its own house and garden land which is inherited. The parcels are in family units. Land is not sold, bought, or rented. There is also suku land, usually too far off in the hills (where the kampong lama of the suku is) to work. Thus the Odja suku has some in Rabu, but they never use it. The suku land in the kampong is under the giri tumba. Evidently there are no kepala suku, and thus no real suku property organization. This is because the mosa laki mere was formerly the kepala suku when the suku were localized. In the kampong, most of the suku land is that of Rewarangga, and indeed if one looks back far enough, all of the land in Roworeke belonged to Rewarangga suku. Note that the mosa laki mere is of Rewarangga. The Odja folk were given land for coming in and, for example, helping the Rewarangga in warfare. Thus it is possible, and evidently indeed usual, for incoming suku to get pieces of land from the mosa laki mere who is land master of the original suku.

[609] There is also undivided kampong land, and this may be developed by anyone with the consent of the mosa laki mere. Even outsiders may do this, for example, the people from Ende, who live in the kampong.

[1] [i.e., small silver coin --Analyst]

We

346 there will be illness and all sorts of troubles.
824 They beat the gongs and drums to keep the wood
533 satisfied and I suppose to make it think that
776 the work is going on. Also, I notice that a few men carry planks up now and then to the rafters, perhaps making as though they were carrying on the work. Meanwhile a delegation is in Ruteng to persuade the carpenters to return. The situation is desperate, and perhaps the folk regret having argued with the tukang in the first place. They must "make the wood cool," they say. This is dramatic.

I also noted that a pig was being skinned in the shed nearby. This is for the workers, but it had been ritually killed with prayers, etc. The drum and gong rhythms constantly changed, and the girls are really clever. This
[562] is beautiful stuff. There are beats which are peculiar to men and women, and also some which are used by both. These people are really virtuosos. All day the women sit thus, doing their duty by the wood spirit.

There is a main post in the rectangular house too, and when it is set in, animals are killed and blood is placed in the hole.

342 Until about ten years ago all houses here
178 were round. Today there are very few of the
346 old round houses left. Cornelius[1] says there is scarcely a single tuan tanah round house left, because everyone must contribute to the cost of a new one, and when they build one they want one that will be a strong rectangular type so that it will last for a long while. The cost of
●[435] this new type tuan tanah house is nearly fl. 3000.00 in addition to the free labor contributed. Each family contributes to the cost and also gives animals for the workers, ceremonies, etc. It is a big thing.

342 I went into one of the two round houses left
178 in Tjantjar. It is a bit different from the

[1] [i.e., the assistant--Analyst]

We

326 do not know how to do it.

178 Formerly there was no gold or silver work here. Today there is some. However, it was in Todo-Pongkor for a long time. Only a few people have learned this trade recently. The [656] Dutch forbade any metal work in any kampongs because it resulted in metal theft (what fools!).

262 There have been very few changes if any in the local diet. There is a little flour, tinned milk, etc. today. However, these things exist in very small amounts. The local people eat almost entirely their own food. The staple foods here are corn and rice, of about equal importance. In most of Manggarai, corn is more important (remember that the pastor said there was more rice now, but as a result of the wet irrigated rice fields there are more mosquitoes and more malaria). Meals are [264] served three times a day. The people eat vegetables but almost no fruit. Meat is generally reserved for feasts, and this applies even for fowl. They may cut a fowl if there is a guest, but pigs and the like are reserved for feasts. There is no longer much hunting [224] at all. There is some bird snaring. A lot of [223] dry fish from the coast is eaten. This they have to buy. There are almost no river fish. The use of milk is new. Cheese and butter are said to make people sick. However, they eat all kinds of animals if they can get them, including cats, pythons, dogs, horses, etc.

The situation regarding food is much better today than it was. There are now many gardens, whereas formerly there were few. Today they [438] must buy salt, tobacco, fish, betel ingredi- [435] ents, and in particular, cloth. (This is dear; an ordinary sarong costs fl. 60.00 now.)

241/178 Irrigated rice fields and terracing techniques came in only twenty years ago. Farming tools have been introduced. The buffalo and

462 and goats.

There is no shame, however, if one has to do
[887] the work of the other sex. The old people putter about, for example, the old women make mats, and the old men carve spoons, etc.

426 If one borrows corn or rice, which is done
686 for the most part, interest is charged at the rate of one hundred per cent annually. This is redoubled each year, and if it is finally unpaid, there may be a court case and the person may have to pay a horse (the present price of
● [435] a horse is fl. 200 and for a buffalo fl. 350).

Money is not borrowed. The reason they borrow rice and corn and why they do this from kampong fellows is that many families are too
311 large. Land is now all divided. The kampong
511 is full. Therefore there is actual hunger in November and December, when the crops are growing. Thus if the population continues to increase, some will have to move. The reason the Dalong folk repossessed one of the Radja's gardens was that there was an actual shortage of land. I didn't realize this trouble before. There are actually poor people here because the land is all occupied. Therefore, not even new gardens are possible here. But no one starves. I asked what the main worry was. They said getting cloth. It is very hard to get. Food is a worry only for some people.

465 There are no wage earners except for those who do a bit of work in other people's gardens. The present wage is fl. 1.00 a day. Before even this was not done.

634 In regard to political life there were Bima,
632 dalu, gelarang, and kraeng (some kampongs), and
622 the tuan tanah fifty years ago. In 1940 there
624 were the Dutch, the radja (since 1929), the dalu, gelarang, tuan tanah, and kepala kampong. In 1950 there are the radja, the dalu, the gelarang, the tuan tanah, and the kepala kampong.

We

584 all right with the girl and her parents. If all is all right, the boy and his family go to the girl's house. There they exchange betel ingredients, talk around a lot, and then edge in to the essential business. They never get explicit, however. This is all done in a very circumlocutory manner. Children sitting around never know what they are talking about. Thus they talk about "needing to build a good fence." Thus the price is set. They start by saying that they need so much to build a fence, and the boy's family says so much money, up to fl. 5.00, gradually. As this is added on, the girl's family keeps on saying that they need more and more to make the fence stronger. Thus they say they need "five trees," i.e., five buffaloes or horses. The relation of the money to animals is set. For each horse
● [435] the value is fl. 2.50, and for each buffalo it is fl. 5.00. The day is set for about a week hence, and it must be a "good" day (evidently they do not use professional soothsayers). Everything is prepared. Thus the family goes home, and the boy stays at the girl's house and works. However, he doesn't sleep with or talk much with the girl.

585 On the wedding day the family of the boy (but not his parents) come again, bringing animals and money. All are well dressed, and so is the boy. The bride price (patja) is paid, and then come the rites (umbur). Pigs are killed (provided by the girl's family, one for each horse or buffalo in the bride price), there is eating and there is drinking. The pigs are killed in front of the house, while the pair sit together inside. This goes on for one day and they are thus married. This rite is called numpang or atjar nao vase vunut (the latter means "fence of nao wood, with idjuk rope," i.e., "the fence is secured with rope").